

List of pre-Islamic Arabian deities

Deities formed a part of the polytheistic religious beliefs in pre-Islamic Arabia, with many of the deities' names known.^[1] Up until about the fourth century AD, polytheism was the dominant form of religion in Arabia. Deities represented the forces of nature, love, death, and so on, and were interacted to by a variety of rituals.

Formal pantheons are more noticeable at the level of kingdoms, of variable sizes, ranging from simple city-states to collections of tribes.^[2] The Kaaba alone was said to have contained up to 100 images of many gods and goddesses.^[3] Tribes, towns, clans, lineages and families had their own cults too. Christian Julien Robin suggests that this structure of the divine world reflected the society of the time.^[2]

Many deities did not have proper names and were referred to by titles indicating a quality, a family relationship, or a locale preceded by "he who" or "she who" (*dhū* or *dhāt*).^[2]

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Sabaeen inscription listing the gods 'Athtar, Almaqah, Dhat-Himyam, Dhat-Badan and Wadd.

Pantheons and groupings

Pantheon	Deities
North Arabian ("Ma'addite"/"Maddeni") pantheon (including the Nabataeans, Palmyrenes, and Qedarites)	<u>Abgal</u> , <u>Abirillu</u> , <u>A'im</u> , <u>Allat</u> , <u>'Ammi'anas</u> , <u>A'ra</u> , <u>Arsu</u> , <u>Asira</u> , <u>Atarsamain</u> , <u>Atarquruma</u> , <u>Bajir</u> , <u>Dai</u> , <u>Dhat-Anwat</u> , <u>Dushara</u> , <u>Fils</u> , <u>Gad</u> , <u>Hubal</u> , <u>Isaf</u> and <u>Na'ila</u> , <u>Al-Kutbay</u> , <u>Manaf</u> , <u>Manat</u> , <u>Nuha</u> , <u>Nukhay</u> , <u>Al-Qaum</u> , <u>Quzah</u> , <u>Ruda</u> (deity) (earlier known as <u>Ruldaiu</u>), <u>Sa'd</u> , <u>Suwa'</u> , <u>Theandrios</u> , <u>Al-Uqaysir</u> , <u>Al-Uzza</u>
South Arabian ("Yemenite"/"Homeritae" [Himyarite]) pantheon (including the Sabaeans, Himyarites, Minaeans, Qatabanians, and Hadhrami people)	<u>A'im</u> , <u>Almaqah</u> , <u>'Amm</u> , <u>Anbay</u> , <u>Athirat</u> , <u>Athtar</u> (both his general form and in the form of <u>Athtar Shariqan</u>), <u>Balaw</u> , <u>Basamum</u> , <u>Dhat-Badan</u> , <u>Dhat-Himyam</u> , <u>Dhat-Sanat</u> , <u>Dhat-Zahran</u> , <u>Dhul Khalasa</u> , <u>Gad</u> , <u>Haubas</u> , <u>Haukim</u> , <u>Hawl</u> , <u>Nasr</u> , <u>Nikrah</u> , <u>Qaynan</u> , <u>Shams</u> , <u>Syn</u> , <u>Ta'lab</u> , <u>Wadd</u> , <u>Yaghūth</u> , <u>Yatha</u> , <u>Ya'uq</u>

Alphabetical list

Name	Description	Attestations	
		Pre-Islamic era	Islamic tradition
'Amm	'Amm is the moon god of Qataban. ^[4] His attributes include the lightning bolts. ^[4] Amm is served by the judge-god Anbay and has the goddess Athirat as his consort. ^{[5][6]} Qatabanians are also known as Banu Amm, or "children of Amm".	<i>Attested</i> ^[a]	
'Ammi'anas	'Ammi'anas is a god worshipped by the Khawlan. According to the <i>Book of Idols</i> , the Khawlan would offer a portion of their livestock property and land products and give one part to 'Ammi'anas and the other to God. ^[7] While no epigraphic evidence of this god is known, the existence of 'Ammi'anas cannot be ruled out as his name is present in the personal name of a Khawlanite leader.		<i>Attested</i> ^[b]
'Athtar	'Athtar is the god associated with the planet Venus and was the most common god to south Arabian cultures. He is a god of thunderstorms and natural irrigation. As Athtar was considered remote, worship was usually directed to the patron deity of a kingdom/culture.	<i>Attested</i> ^[a]	
A'im	A'im is a god who was worshipped by the <u>Azd</u> of al-Sarah. ^[8]		<i>Attested</i> ^[b]
A'ra	A'ra, known in Greek as Aarras, is a north Arabian tutelary god known from inscriptions in <u>Bosra</u> . The name implies a holy place or an altar, but its Arabic root also means "to dye". It is implied that many sacrifices (which may include children) were offered to the cult image, staining it with blood. ^[9] Equated with the Nabataean <u>Dushara</u> who was also worshipped as Dushara-A'ra.	<i>Attested</i>	
<u>Abgal</u>	Abgal is a tutelary god worshipped by nomads, including <u>bedouins</u> , ^[10] and a tutelary god of the Arabs of the Palmyra region. His name is found in inscriptions dating to the times of the <u>Palmyrene Empire</u> , but none in Palmyra itself. ^[11]	<i>Attested</i>	
Abirillu	Abirillu is a god mentioned in an <u>Assyrian</u> inscription. ^[12]	<i>Attested</i>	
<u>Almaqah</u>	Almaqah was the chief-god of the <u>Sabaeans</u> , and a god of artificial irrigation. Associated with the bull's head and vines, he was regarded as the progenitor of the Sabaeans, and his worship spread to the Ethiopian kingdoms of <u>D'MT</u> and Kingdom of Aksum.	<i>Attested</i>	
<u>Anbay</u>	Anbay is a god worshipped in Qataban, alongside Hawkim, as gods of "command and decision". He was regarded as a deity of justice and an oracle, in attendance to the moon deity Amm. Anbay's name was invoked in a range of legal matters, from filing paperwork for the legal title of a building to the royal regulation of water supplies. His name is related to the name of the Babylonian god Nabu.	<i>Attested</i>	
Aranyada'		<i>Attested</i>	
Arsu	Arsu is a northern Arabian god worshipped in <u>Palmyra</u> . He personifies the evening star, while the morning star is personified by Azizos, and he is associated with horses and camels. He is equated with Ruda, who was worshipped elsewhere in northern Arabia.	<i>Attested</i>	
Ashar	Ashar is one of the nomadic gods of the Arabs during the	<i>Attested</i>	

	Palmyrene Empire period, along with Azizos, Ma'n, Abgal, Sha'd, and Mun'im.		
<u>Asira</u>	Asira is named in an inscription listing the deities of Tayma.	<i>Attested</i>	
Atarquruma	Atarquruma is a god worshipped by the Qedarites mentioned in an Assyrian inscription. ^[12] He probably originated as a form of Athtar, who in Saba was associated with Kurum, thought to be a hypostasis or a consort of Athtar.	<i>Attested</i>	
<u>Atarsamain</u>	Atarsamain is a deity of uncertain gender, worshipped among the Qedarites, and was associated with Venus. He was particularly worshipped by the Isamme tribe.	<i>Attested</i>	
Athirat	Athirat is a goddess worshipped in Qataban as the consort of 'Amm. Cognate to the West Semitic <u>Athirat/Asherah</u> who usually has El as her consort.	<i>Attested</i>	
Athtar Shariqan	Athtar Shariqan is a form of Athtar who was invoked as an avenger against enemies. The word "Shariqan" means "the Eastern One". The worship of this god has spread to the Central Arabian kingdom of Kindah, where his name appears in Qaryat al-Fawt.	<i>Attested</i>	
<u>Bajir</u>	Bajir is a minor god of the Azd.		<i>Attested</i>
Balaw	Balaw is a god worshipped in the kingdom of Awsan alongside Wadd.	<i>Attested</i>	
<u>Basamum</u>	Basamum is a god worshipped in South Arabia whose name may be derived from Arabic <i>basam</i> , or <i>balsam</i> , a medicinal plant, indicating that he may be associated with healing or health. ^{[13][14]} One ancient text relates how Basamum cured two <u>wild goats/ibexes</u> . ^[13]	<i>Attested</i>	
Dai	Dai is named in an Assyrian inscription. ^[12]	<i>Attested</i>	
Datin	Datin is a god primarily known from inscriptions in northern Arabia, but his function is unknown. ^[15]	<i>Attested</i>	
Dhat-Anwat	Dhat-Anwat is a tree deity worshipped by the Quraysh. The tree stood between Mecca and Yathrib, and devotees hang their weapons on it.		<i>Attested</i>
<u>Dhat-Badan</u>	Dhat-Badan is a goddess of the oasis, worshipped in tree-circled pools.	<i>Attested</i>	
Dhat-Sanat	Dhat-Sanat is a Qatabanian goddess who formed part of their official pantheon.	<i>Attested</i>	
Dhat-Zahran	Dhat-Zahran is a Qatabanian goddess who formed part of their official pantheon.	<i>Attested</i>	
Dhu-Ghabat	Dhu-Ghabat was the chief god of the Lihyanites, who rarely turned to others for their needs. His name means "he of the thicket".	<i>Attested</i>	
Dhu al-Kaffayn	Dhu al-Kaffayn is, according to the <i>Book of Idols</i> , a god worshipped by the Daws, specifically the banu-Munhib ibn-Daws. His name means "he of the two palms". ^[16]		<i>Attested</i>
<u>Dhul Khalasa</u>	Dhul Khalasa is a god worshipped by the <u>Bajila</u> and the <u>Khath'am</u> tribes, and was reportedly worshipped as a "god of redemption". His temple became known as the Kaaba of Yemen.		<i>Attested</i>
Dhu-	Dhu-Samawi, literally "the Heavenly One", is a god who	<i>Attested</i>	

Samawi	probably originated from northern Arabia, but also found worship in south Arabia. The Bedouin would offer votive statuettes of camels, to ensure well-being of their herds. The Amir tribe also worshipped this god, and in inscriptions Dhu-Samawi was regarded as the "god of Amir".		
<u>Dushara</u>	Dhu al-Shara/Dushara is a mountain god worshipped primarily by the Nabataeans as their chief-god, and also by the Banū al-Hārith ibn-Yashkur ibn-Mubashshir clan of the Azd. Probably originating as an aspect of Ruda, he is associated with the Sun and the planet Mercury.	<i>Attested</i>	<i>Attested</i>
Fils	Fils is a god who, according to the <i>Book of Idols</i> , is associated with animals, and that animals roaming in the territory of his cult image would become a property of the god. ^[17] Primarily worshipped by the <u>Tayy</u> tribe, his cult image and sanctuary was said to be located on the <u>Jabal Aja</u> . ^[17]		<i>Attested</i>
<u>Gad</u>	Gad is a pan-Semitic god of fortune who is also attested in Arabia.	<i>Attested</i>	
Ghayyan	Ghayyan is a god worshipped by the Banu Umayya of the Aws tribe. ^[18] Since Ghayyan's name can be traced in the traditional genealogy of the Umayya, it is possible that Ghayyan is a deified ancestor. ^[18]		<i>Attested</i>
Al-Harish	Al-Harish is a god worshipped by the Banu 'Abd al-Ashhal of the Aws tribe. ^[18] Since al-Harish's name can be traced in the traditional genealogy of the 'Abd al-Ashhal, it is possible that al-Harish is a deified ancestor. ^[18]		<i>Attested</i>
<u>Haubas</u>	Haubas is an oracular deity of the Sabaeans. The deity's gender varies from area to area; in places where the deity is female, she is regarded as the consort of Athtar.	<i>Attested</i>	
<u>Haukim</u>	Haukim is a god of law and justice, worshipped alongside Anbay as gods of "command and decision". His name is derived from the root "to be wise".	<i>Attested</i>	
Hawl	Hawl was probably a moon god, as his name may have alluded to the lunar cycle. He was worshipped in Hadhramawt.	<i>Attested</i>	
Hilal	Hilal is a god of the new moon.		
<u>Hubal</u>	Hubal is a god associated with divination. His cult image stood in the Kaaba, and his rituals were in the form of throwing divination arrows before the image, in cases of virginity, death and marriage. ^[19] He is worshipped by many tribes, including the Quraysh, who controlled access to the image. Hubal's name also appears in a Nabataean inscription in Mada'in Saleh, along with Dushara and Manat.	<i>Attested</i>	<i>Attested</i>
<u>Isaf and Na'ila</u>	Isaf and Na'ila are a pair of deities, a god and a goddess, whose cult was centered near the Well of Zamzam. Islamic tradition gave an origin story to their cult images; a couple who were petrified by Allah as they fornicated inside the Kaaba.		<i>Attested</i>
Al-Jalsad	Al-Jalsad is a god worshipped by the <u>Kindah</u> in Hadhramawt.		<i>Attested</i>
Jihar	Jihar is a god worshipped by the Banu Hawazin. His image stood in 'Ukaz. Jihar is invoked in a talbiyah for longevity.		<i>Attested</i>
Kahl	Kahl is the patron god of the <u>Kindah</u> kingdom whose capital was <u>Qaryat al-Faw</u> . ^[20] The town was called Dhat Kahl after him. His name appears in the form of many inscriptions and	<i>Attested</i>	

	rock engravings on the slopes of the Tuwayq, on the walls of the souk of the village, in the residential houses and on the incense burners.		
<u>Al-Kutbay</u>	Al-Kutbay is a god of writing worshipped by the Nabataeans.	<i>Attested</i>	
<u>Al-Lat</u>	Al-Lat is a goddess associated with fertility and war. Her cult was spread throughout the <u>Arabian Peninsula</u> and as far as <u>Palmyra</u> . She was equated with <u>Athena</u> , the Greek goddess of war. In the Hejaz region, she was especially worshipped by the <u>Banu Thaqif</u> of <u>Ta'if</u> , and she was also worshipped by the Nabataeans of North Arabia. There is also evidence of her worship in <u>South Arabia</u> and <u>Qedar</u> , with her name being attested in inscriptions. In Islamic tradition, her worship was ended with the destruction of her shrine in Ta'if.	<i>Attested</i>	<i>Attested</i>
Ma'n	Ma'n is one of the nomadic gods of the Arabs in Palmyra, paired with Sha'd. Ma'n's feast at Palmyra was celebrated on the sixteenth of August, on which meals of beef were feasted. The name Ma'n was also attested in Nabataean names, as well as the names of members of <u>Edessa's</u> royal family.	<i>Attested</i>	
Malik	Malik is a god attested in northern Arabian inscriptions. His name means "king".	<i>Attested</i>	
<u>Manaf</u>	Manaf is a god, described by Muslim scholar At-Tabari as "one of the greatest deities of Mecca", although little information is available about him. He is attested in the <u>Hauran</u> as Zeus Manaphos, equated with Zeus. ^[21] It is said that women would keep his image away during menstruation. Some scholars suggest that Manaf might be a solar god. ^[22]	<i>Attested</i>	<i>Attested</i>
<u>Manāt</u>	Manāt is the goddess of fate, destiny and death. In Nabataean and <u>Latin</u> inscriptions she was known as <i>Manawat</i> . She is an ancient goddess, predating both Al-Lāt and Al-'Uzzá. She was associated with Dushara and Hubal, and was equated with the Greek goddess <u>Nemesis</u> . She became the chief goddess of both the <u>Banu Aws</u> and <u>Banu Khazraj</u> , the two polytheistic tribes of <u>Yathrib</u> (Medina). In Islamic tradition, her worship was ended with the destruction of her shrine in the shore of al-Qudayd.	<i>Attested</i>	<i>Attested</i>
Al-Muharriq	Al-Muharriq is a god worshipped by the <u>Banu Bakr ibn Wa'il</u> and the rest of the <u>Banu Rabi'ah</u> , as well as by the <u>Banu Tamim</u> . His name means "the burner".		<i>Attested</i>
Mun'im	Mun'im, rendered in Greek as Monimos, was one of the nomadic gods of the Arabs during the Palmyrene Empire period, along with Azizos, Ma'n, Abgal, Sha'd, and Ashar.	<i>Attested</i>	
Nab'al	Nab'al was a god worshipped in <u>Kaminahu</u> .	<i>Attested</i>	
<u>Nasr</u>	Nasr is a god worshipped by the Himyarites and, according to the <i>Book of Idols</i> , was worshipped in a place called Balkha. ^[23] The tribe of <u>Rabi'ah</u> worshipped the god Nasr. ^[24]	<i>Attested</i>	<i>Attested</i>
Nikrah	Nikrah is a god associated with healing worshipped by the Minaeans. His shrine was an asylum for dying people and women in childbirth.		
<u>Nuha</u>	Nuha is a goddess associated with the Sun. She was also associated with emotions, as described in various inscriptions in Najd, Saudi Arabia.	<i>Attested</i>	
Nuhm	Nuhm is a god worshipped by the Muzaynah, who named their children Abd-Nuhm after him.		<i>Attested</i>

Al-Qayn	Al-Qayn is a god worshipped by the Banu 'Amr ibn 'Awf of the Aws tribe. ^[18]		<i>Attested</i>
<u>Qaynan</u>	Qaynan is a Sabaeen god, and based on etymology, might be a god of smiths.	<i>Attested</i>	
Qaysha		<i>Attested</i>	
<u>Quzah</u>	Quzah is a weather and a mountain god, as well as a god of the rainbow, worshipped by the people of Muzdalifah. His attribute is the bow and arrows of hailstones. ^[25] He was probably syncretized with the Edomite god Qos and became known as <i>qaws quzah</i> . ^[26]		<i>Attested</i>
<u>Ruda</u>	Ruda is an important solar god in North Arabia. He is named in an Assyrian inscription as Ruldaiu and is frequently mentioned in Thamudic and Safaitic inscriptions. Dushara may have originated as a form of Ruda.	<i>Attested</i>	<i>Attested</i>
<u>Sa'd</u>	Sa'd is a god of fortune worshipped by the Banu Kinanah tribe. His cult image was a tall stone situated in the desert, and animals were sacrificed there for blessings.		<i>Attested</i>
Al-Sa'ida	Al-Sa'ida was a god whose cult image stood on Mount Uhud, but it is not known if he was worshipped in a temple (haram).		<i>Attested</i>
Sakhr	Sakhr is a god worshipped by the Banu Haritha of the Aws tribe. ^[18]		<i>Attested</i>
Salm		<i>Attested</i>	
Al-Samh	Al-Samh is a god worshipped by the Banu Zurayq of the Khazraj tribe. ^[18]		<i>Attested</i>
Sha'd	Sha'd was one of the nomadic gods of the Arabs in Palmyra, paired with Ma'n.	<i>Attested</i>	
Shafr	Shafr is a god worshipped by the Banu Khatma of the Aws tribe. ^[18]		<i>Attested</i>
<u>Shams</u>	Shams/Shamsum is a female <u>solar deity</u> , possibly related to the <u>Canaanite Shapash</u> and the broader middle-eastern <u>Shamash</u> . She was the dominant goddess of the <u>Himyarite Kingdom</u> , and possibly still revered in some form by the <u>Bedouin</u> for several centuries afterward. ^{[27][28][29][30]}	<i>Attested</i>	<i>Attested</i>
<u>Shay al-Qawm</u>	Shay al-Qawm, "who he accompanies the people", is a god associated with war and the night and protection of caravans, primarily attested in Safaitic and, although less frequently, Nabataean. He is described as a god "who drinks no wine, who builds no home". Shay al-Qawm is also attested in Palmyra in an inscription dedicated by a Nabataean. It is possible that the Lihyanite deity QM (Qawm) is a hypocoristic of his name .	<i>Attested</i>	
Shingala	Shingala was named in an inscription listing the deities of Tayma.	<i>Attested</i>	
Su'ayr	Su'ayr is an oracular god of the 'Anazzah tribe.		<i>Attested</i>
<u>Suwa'</u>	Suwa' is a god worshipped by the Hudhayl tribe.		<i>Attested</i>
Syn	Syn was the chief-god of the Hadhramites. His role is disputed; while he may be connected to the Moon, and by extension, the Semitic god <u>Sin</u> , his symbol is the eagle, a solar symbol.	<i>Attested</i>	

<u>Ta'lab</u>	Ta'lab is a moon god primarily worshipped by the Sum'ay, a Sabaeen tribal confederation which consisted of the tribes <u>Hashid</u> , <u>Humlan</u> and <u>Yarsum</u> . He was also associated with pastures. He had an important temple in <u>Riyam</u> .	<i>Attested</i>	
Theandrios	Theandrios is the Greek name of a god worshipped by the Arab tribes of Mount Hermon.	<i>Attested</i>	
Al-Uqaysir	Al-Uqaysir is a god whose cult image stood in <u>Syria</u> . According to the <i>Book of Idols</i> , his adherents include the tribes of <u>Quda'a</u> , <u>Banu Lakhm</u> , <u>Judhah</u> , <u>Banu Amela</u> , and <u>Ghatafan</u> . Adherents would go on a pilgrimage to the cult image and shave their heads, then mix their hair with wheat, "for every single hair a handful of wheat." ^[31]		<i>Attested</i>
<u>Al-'Uzzá</u>	Al-'Uzzá is a goddess associated with might, protection and love. Equated with the Greek goddess Aphrodite, she was an important goddess of the Nabataeans, and a temple dedicated to her was set up at Petra. In the <u>Hejaz</u> , she became the chief goddess of the <u>Quraysh</u> , and a shrine housing three trees once stood in <u>Nakhla</u> . In pre-Islamic poetry, she was invoked as a symbol of beauty. In <u>South Arabia</u> , she was known as <i>Uzzayān</i> and she was associated with healing. In Islamic tradition, her worship was ended with the destruction of her shrine in <u>Nakhla</u> .	<i>Attested</i>	<i>Attested</i>
<u>Wadd</u>	Wadd is the national god of the Minaeans and he was also associated with snakes. According to the <i>Book of Idols</i> , the <u>Kalb</u> worshipped him in the form of a man and is said to have represented heaven, and his cult image reportedly stood at <u>Dumat al-Jandal</u> .	<i>Attested</i>	<i>Attested</i>
Al-Ya'bub	Al-Ya'bub is a god that belonged to the <u>Jadilah</u> clan of <u>Tayy</u> , who according to the <i>Book of Idols</i> abstained from food and drink before him. ^[32] It is said that the clan originally worshipped a different cult image until the tribe <u>Banu Asad</u> took it away from them. ^[32]		<i>Attested</i>
<u>Ya'uq</u>	Ya'uq is a god worshipped by the <u>Khaywin</u> .		<i>Attested</i>
<u>Yaghūth</u>	Yaghūth is a god worshipped by the <u>Madhhij</u> , a <u>Qahtanite</u> confederation. The people of <u>Jurash</u> in <u>Yemen</u> also worshipped him.		<i>Attested</i>
<u>Yatha</u>	Yatha is a god associated with salvation. His name means "Savior".	<i>Attested</i>	

Notes

- a. Attested in archaeological and/or epigraphic evidence
- b. Attested in al-Kalbi's *Book of Idols*

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